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WESTMINSTER ASSEMBLY OF DIVINES

ADVICE CONCERNING A SHORTER CATECHISM

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TO THE
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THE
LORDS and COMMONS
Assembled in
PARLIAMENT:
The Humble Advice of the
ASSEMBLY of DIVINES,
Sitting at
WESTMINSTER:
Concerning
A Shorter Catechism.

Presented by the
Presbyterian Union of New York
November 3, 1897
As a Souvenir of the 250th ANNIVERSARY of the Adoption of the
WESTMINSTER STANDARDS.

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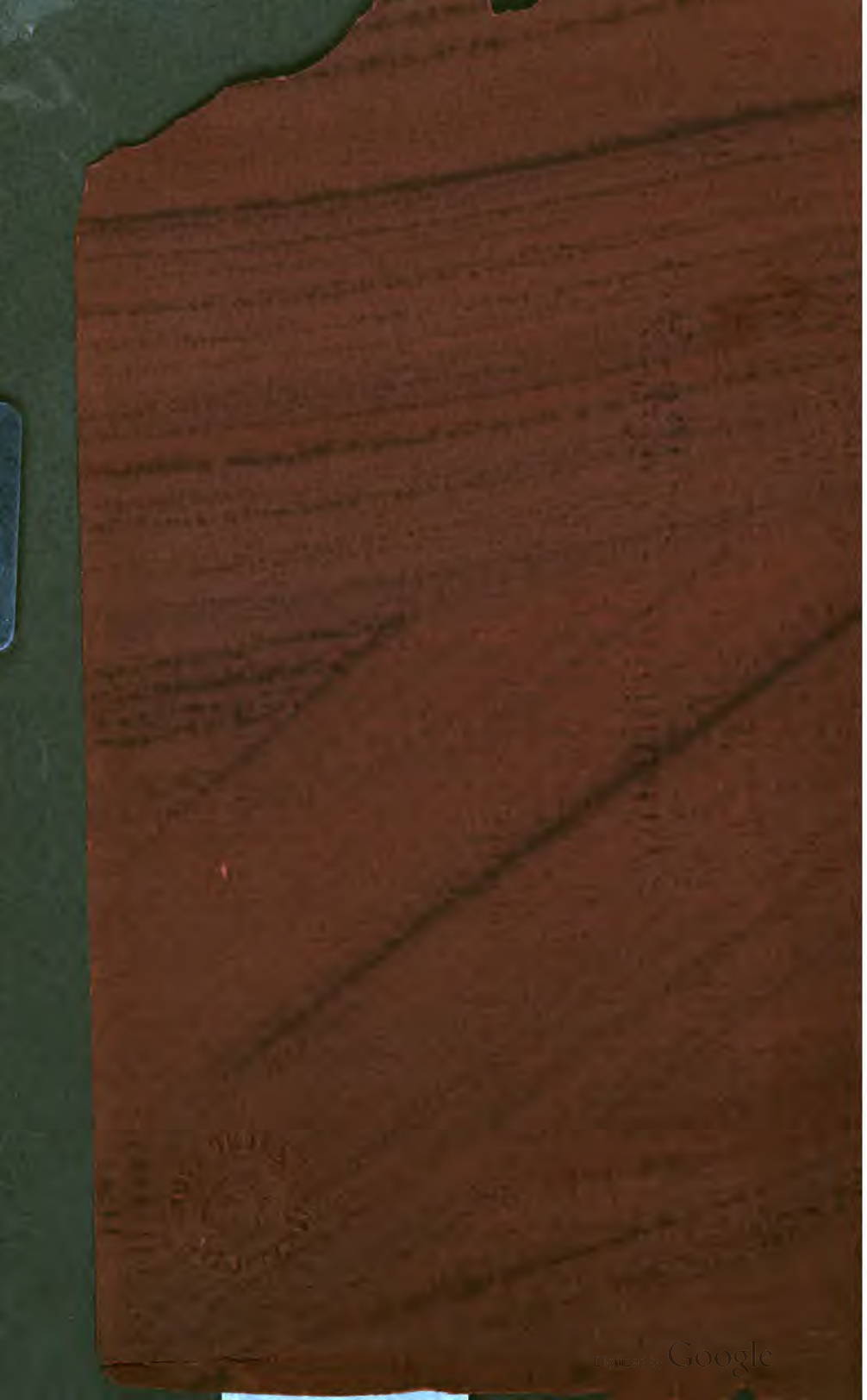
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The Westminster Shorter Catechism

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TO THE
RIGHT HONOURABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT:

The Humble Advice of the
ASSEMBLY of DIVINES,
Sitting at
WESTMINSTER:
Concerning
A Shorter Catechism.

Quest. WHat is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

(a) 1 Cor. 10. 31. Whether therefore eat or drink, or whatsoever ye do, do all to the glory of God. Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever, Am

(b) Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth th I desire besides thee. v. 26. My flesh and my heart faileth, but God is the streng of my heart and my portion for ever. v. 27. For lo they that are far from thee sh perish, thou hast destroyed all them that go a whoring from thee. v. 28. But it good for me that I draw near to God, I have put my trust in the Lord God, tha may declare all thy works.

Q. What

Q. *What rule hath God given to direct us how we may*
and enjoy him?

A. The Word of God which is contained in the Scr

(c) 2 Tim. 3. of the Old and New Teſtament *c*, is the only rule to di
16. All ſcrip- how we may glorifie and enjoy him *d*.
ture is given
by inſpiration of God, and is profitable for doctrine, for reproof, for correctio
ſtruction in righteouſneſs. Eph. 2. 20. And are built upon the foundation of the
and Prophets, Jeſus Chriſt himſelf being the chief Corner ſtone. (d) 1 Joh. 1.
which we have ſeen and heard, declare we unto you, that ye alſo may have fel
with us, and truly our fellowſhip is with the Father, and with his ſon Jeſus C
4. and theſe things write we unto you, that your joy may be full.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to b

(e) 2 Tim. 1. concerning God, and what duty God requirs of man *e*.
13. Hold faſt
the form of ſound words which thou haſt heard of me, in faith, and love wh
Chriſt Jeſus. 2 Tim. 3. 16. *Vide ſupra.*

Q. *What is God?*

A. God is a Spirit *f*, Infinite *g*, Eternal *h*, and Unchan
(f) Joh. 4. 24. God is a Spi- *i*, in his Being *k*, Wiſdom *l*, Power *m*, Holineſs *n*, Juſtice, G
rit, and they neſs and Truth *o*.
that worſhip
him, muſt worſhip him in Spirit and in Truth. (g) Job 11. 7. Canſt thou by ſe
find out God? canſt thou find out the Almighty unto perfection? v. 8. It is as
heaven, what canſt thou do? deeper then hell, what canſt thou know? v. 9. The m
thereof is longer then the earth, and broader then the ſea. (h) Pſal. 90. 2. Bef
mountains were brought forth, or ever thou hadſt formed the earth and the worl
from everlaſting, to everlaſting thou art God. (i) Jam. 1. 17. Every good and
gift is from above, and cometh down from the father of lights, with whom ther
variableneſs, neither ſhadow of turning. (k) Exo. 3. 14 And God ſaid unto M
am that I am, and he ſaid, thus ſhalt thou ſay unto the Children of Iſrael, *I A*
ſent me unto you. (l) Pſ. 147. 5. Great is our Lord, and of great power, his underſt
is infinite. (m) Rev. 4. 8. And the four beaſts had each of them ſix wings about hi
they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy
Lord God Almighty; which was, and is, and is to come. (n) Rev. 15. 5. Who ſh
fear thee, O Lord, and glorifie thy Name? for thou only art holy, for all nation
come and worſhip before thee, for thy judgements are made manifeſt. (o) Exo.
And the Lord paſſed before him and proclaimed, The Lord, the Lord God, mercif
gracious, long-ſuffering, and abundant in goodneſs and truth. v. 7. Keeping mer
thouſands, forgiving iniquity, and tranſgreſſion, and ſin; and that will by no mean
the guilty, viſiting the iniquity of the fathers upon the children's children, un
third and fourth generation.

Q.

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Q. Are there more Gods then one?

A. There is but one only, the living and true God *p*. (*p*) Deu. 6. 4. Hear O Israel, the Lord our God is one Lord. Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. How many persons are there in the God-head?

A. There are three persons in the God-head; the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory *q*. (*q*) 1 Joh. 5. 7. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the decrees of God?

A. The decrees of God, are his eternal purpose according to the counsel of his Will, whereby for his own glory, he hath fore-ordained whatsoever comes to passe *r*. (*r*) Eph. 1. 4. According as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love. v. 11. In whom also we obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the purpose of his own will. Rom. 9. 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction. v. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of Creation and Providence.

Q. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing by the Word of his Power, in the space of six dayes. and all very Good *s*. (*s*) Gen. 1. throughout Heb. 11. 3. Through Faith we understand that the worlds were framed by the Word of God, so that things which were seen were made of things that do appear.

Q. How did God create man?

A. God created man male and female after his own image,

(t) Gen. 1.26. in knowledge, righteousnes, and holiness, with dominion over
And God said, the creatures t.
let us make
man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God created man in his own image, in the image of God created he him, male and female created he them. v. 28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. Col. 3. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him. Eph. 4 24. And that ye put on that new man, which after God is created in righteousnes and true holiness.

Q. *What are Gods works of Providence?*

(u) Ps. 145.17. A. Gods works of Providence are his most holy u, wise *,
The Lord is and powerful preserving x, and governing all his creatures, and
righteous in all their actions y
all his wayes,
and holy in all his works. (*) Psal. 104. 24. O Lord how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. Isa. 28. 29. This also cometh from the Lord of hosts which is wonderful in counsel, and excellent in working. (x) Heb. 1.3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sate down on the right hand of the Majesty on high. (y) Ps. 103. 19. The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. Mat. 10. 29. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? v. 30. But the very hairs of your head are all numbred. v. 31. Fear ye not therefore, ye are of more value then many sparrows.

Q. *What special act of Providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil
(z) Gal. 3.12. upon pain of death z.
And the law is
not of faith, but the man that doth them, shall live in them. Gen. 2. 17. But of the tree of Knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.

Q. *Did our first Parents continue in the state wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, in

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sinning against God *a*.

(*a*) Gen. 3. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. v. 7] And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. v. 8] And they heard the voice of the Lord God walking in the garden in the cool of the day, and *Adam* and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. v. 13] And the Lord God said unto the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and I did eat. Eccl. 7. 29. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

(*b*) 1 Joh. 3. 4. Whosoever commiteth sin transgresseth also the law, for sin is the transgression of the law.

Q. *What was the sin whereby our first Parents fell from the estate, wherein they were created?*

A. The sin whereby our first Parents fell from the state, wherein they were created, was their eating the forbidden fruit *c*.

(*c*) *Gen.* 3. 6. *vide supra* v. 12] The woman which thou gavest to be with me, she gave me of the tree and I did eat.

Q. *Did all mankind fall in Adams first transgression?*

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by odinary generation, sinned in him, and fell with him in his first transgression *d*.

(*d*) Gen. 2. 16. And the Lord God commanded the man saying of every tree of the garden thou mayest freely eat. v. 17] But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest of it thou shalt surely die. Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. 1 Cor. 15. 21. For since by man came death, by man also came the resurrection of the dead. v. 22] For as in Adam all die, so in Christ shall all be made alive.

Q. *Into what estate did the fall thereby bring mankind?*

A. The Fall brought mankind into an estate of sin and misery *e*.

(*e*) Rom. 5. 12 Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Q. *Wherein consists the sinfulness of that estate whereinto man fell.*

A. The sinfulness of that estate whereinto man fell, consist in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it *f*.

(f) Rom. 5 to the 20. Eph. 2. 1. And you hath he quickned who were dead in trespasses and sins. V. 2] Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath even as others. Jam. 1. 14. But every man is tempted when he is drawn away of his own lust, and enticed. V. 15] Then when lust hath conceived, it brings forth sin, and sin when it is finished bringeth forth death. Mat 15 19. For out of the heart proceed evil thoughts murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse *b*, and so made liable to all Adam and his miseries in this life, to death it self, and to the pains of hell for ever *i*.

(g) Gen. 3. 8. Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. V. 10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid my self. V. 24. So he drove out the man, and he placed at the east of the garden of *Eden* Cherubims & a flaming sword, which turned every way to keep the way of the tree of life. (h) Eph. 2. 2, 3.—And were by nature the children of wrath even as others. Gal. 3. 10. For as many as are of the works of the Law are under the curse, for it is written, Cursed is every one which continueth not in all things which are written in the Law to do them. (i) Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sin. Rom. 6. 23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Mat. 25. 41. Then shall he say to them on the left hand, depart from me, ye cursed into everlasting fire prepared for the devil and his angels. V. 46] And these shall go away into everlasting punishment, but the righteous into life eternal.

Q. *Did God leave all mankind to perish in the state of sin and misery?*

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life *k*, did enter into a covenant of grace *l*, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by the Redeemer *l*.

(x) Eph. 4. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. (l) Rom. 3. 21. But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets. V. 22] Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. Gal. 3. 21. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. V. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

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Q. *Who is the Redeemer of Gods Elect?*

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, and so was, and continueth to be God and man in two distinct Natures, and one Person for ever *o*.

(*m*) 1 *Tim* 2. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus. v. 6. Who gave himself a ransom for all, to be testified in due time. (*n*) *John* 1. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Gal.* 4. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law. (*o*) *Rom* 9. 5. Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. *Luke* 1. 35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called, *The Son of God.* *Col* 2. 9. For in him dwelleth all the fulness of the Godhead bodily. *Heb*, 7. 24. But this man because he continueth ever, hath an unchangeable Priesthood. v. 25. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

Q. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her *r*, yet without sin *s*.

[*p*] *Heb.* 2. 14. For as much then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. v. 16. For verily he took not on him the nature of Angels, but he took on him the seed of *Abraham*. *Heb.* 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. [*q*] *Mat.* 26. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry you here and watch with me. [*r*] *Luke* 1. 31. Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. v. 35. *vide supra.* v. 42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal.* 4. 4. *vide supra.* [*s*] *Heb.* 4. 15. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. *Heb.* 7. 26. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens.

Q. *What offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer, executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation *t*.

[*t*] *Act.* 3. 22. For *Moses* truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. *Heb.* 12. 25. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven. Compared with 2 *Cor.* 13. 3. Since ye seek a proof of Christ speaking in me, which

to

to you-ward is not weak, but is mighty in you. *Heb.* 5. 5. So alſo Chriſt glorified not him ſelf to be made an High Prieſt, but he that ſaid unto him, thou art my Son to day have I be gotten thee, v.6] As he ſaith alſo in another place, thou art a Prieſt for ever after the orde of *Melchizedeck*. v.7]Who in the dayes of his fleſh, when he had offered up prayers and ſup plications with ſtrong crying and tears unto him who is able to ſave him from death, an was heard in that he feared. *Pſal.* 2. 6. Yet have I ſet my King upon my holy hill of Sion. *Iſ* 9.6. For unto us a child is born, unto us a Son is given, and the government ſhall be upon hi ſhoulders, and his name ſhall be called, Wonderful, Counſellor, the mighty God, the ever laſting Father, the Prince of peace. v.7]Of the increaſe of his government and peace ther ſhall be no end, upon the throne of *David*, and upon his Kingdom to order it, and to eſtabliſ it with judgement and juſtice, from henceforth even for ever, the zeal of the Lord of hoſt will perform this. *Mat.* 21. 5. Tell ye the daughter of Sion, behold thy King cometh unto thee meek and ſitting upon an aſſe, and a colt the foal of an aſſe. *Pſal.* 2. 8. Ask of me, and I wil give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for th poſſeſſion, thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like Potters veſſel. v.10]Be wiſe now therefore, O ye Kings, be inſtructed ye judges of the earth v.11]Serve the Lord with fear, and rejoyce with trembling.

Q. *How doth Chriſt execute the Offiee of a Prophet?*

A. Chriſt executeth the office of a Prophet, in revealing to us by his word and Spirit, the will of God for our ſal-

(u) *Joh.* 1. 18. vation *u*.

No man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father, he hath *de*clared him. 1 *Pet.* 1. 10, 11, 12. Of which ſalvation the Prophets have enquired, and ſearched *di*ligently, who propheſied of the grace that ſhould come unto you. v.11] Searching what, or what manner of time the Spirit of Chriſt, which was in them did ſignifie, when it teſtified before hand the ſufferings of Chriſt, and the glory which ſhould follow. v.12]Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you, by them that have preached the Goſpel unto you, with the Holy Ghoſt ſent down from heaven, which things the Angels deſire to look into. *Joh.* 15. 15. Hence forth I call you not ſervants, for the ſervant knoweth not what his Lord doth; but I have cal led you friends, for all things that I have heard of my Father I have made known unto you. *Joh.* 20. 31. Theſe things are written, that you might believe that Jeſus is the Chriſt, the Son of God, and that believing you might have life through his name.

Q. *How doth Chriſt execute the office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt, in his once

(*) *Heb.* 9. 14. offering up of himſelf a ſacrifice to ſatisfie divine Ju-How much ſtice *, and reconcile us to God *, and making continual more ſhall the

blood of Chriſt who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God. v.28]So Chriſt was once offered to bear the ſins of many, and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation. (*) *Heb.* 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a mercyful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people.

inter-

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intercession for us *y*.

(*y*) *Heb.* 7. 24. But this man because he continueth ever hath an unchangeable Priesthood. v. 25] Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and restraining and conquering all his and our enemies *c*.

(*z*) *Act.* 15. 14. *Simeon* hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. v. 15] And to this agree the words of the Prophet, as it is written. v. 16] After this I will return and build again the tabernacle of *David*, which is fallen down, and I will build again the ruines thereof, and I will set it up. (*a*) *Isa.* 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. (*b*) *Isa.* 32. 1, 2. Behold a King shall reign in righteousness, & Princes shall rule in judgement. v. 2] And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land. (*c*) 1 *Cor.* 15. 25. For he must reign, till he hath put all enemies under his feet. *Psal.* 110. throughout.

Wherein did Christs humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the cross *h*, in being buried *i*, and continuing under the power of death for a time *k*.

(*d*) *Luke* 2. 7. And she brought forth her first-born Son, and wrapped him in swadling-cloaths, and laid him in a manger, because there was no room for them in the Inne. (*e*) *Gal.* 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. (*f*) *Heb.* 12. 2. Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. v. 3] For consider him that endured such contradiction of sinners against himself; lest ye be wearied and faint in your minds. *Isa.* 53. 2, 3. For he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comliness, and when we shall see him, there is no beauty that we should desire him. v. 3] He is despised and rejected of men, a man of sorrows and acquainted with griefs, and we hid as it were our faces from him, he was despised and we esteemed him not (*g*) *Luk.* 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. *Mat.* 27. 46. And about the ninth hour Jesus cryed with a loud voice, saiyng, *ELI ELI LAMA SABACTHANI?* that is to say, *My God, my God, why hast thou forsaken me?* (*b*) *Phil* 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (*i*) 1 *Cor.* 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures. (*k*) *Mat.* 12. 40. As *Jonas* was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth. *Act.* 2. 24, 25, 16, 27–31. Whom God hath raised, having loosed the pains of death, because it was not possible that he should be holden of it. v. 25] For *David* speaketh concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand that I should not be moved. v. 26] Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope. v. 27] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. v. 31] He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption,

Q. *Where.*

Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into heaven *m*, and that he in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

(*l*) 1 *Cor.* 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures. (*m*) *Mark.* 16, 19. So then after the Lord had spoken to them, he was received up into heaven, and sate on the right hand of God. (*n*) *Eph.* 1. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (*o*) *Act.* 1. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner, as ye have seen him go into heaven. *Chap.* 17. v. 31. He hath appointed a day, in the which he shall judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us *p*, by the holy Spirit *q*.

(*p*) *John* 1. 11, 12. He came unto his own, and his own received him not. v. 12] But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. (*q*) *Tit.* 3. 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. v. 6] Which he shed on us abundantly through Jesus Christ our Saviour.

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us *r*, and thereby uniting us to Christ in our effectual Calling *s*.

(*r*) *Eph.* 1. 13, 14. In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise. v. 14] Which is an earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. *Joh.* 6. 37, 39. All that the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out. v. 39] And this is the Fathers will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day. *Eph.* 2. 8. By grace ye are saved, through faith, and that not of your selves, it is the gift of God. (*s*) *Eph.* 3. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. 1 *Cor.* 1. 9. God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. *What*

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Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby, convincing us of our sin and misery *u*, inlightning our minds in the knowledge of Christ *, and renewing our wills *x*, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel *y*.

(t) 2 *Tim* 1.9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began. 2 *Thes.* 2.13,14. But we are bound to give thanks alwayes to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through Sanctification of the Spirit, and belief of the truth. v.14] Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. (u) *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and said unto *Peter* and to the rest of the Apostles, men and brethen what shall we do? (*) *Acts* 26.18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that that they may receive forgivenness of sins, and inheritance among them which are sanctified by faith that is in me. (x) *Ezek.* 36.26,27. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v.27] And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. (y) *John.* 6.44,45. No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. v.45] As it is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me. *Phil.* 2.13. For it is God that worketh in you, both to will and to do of his good pleasure.

Q. *What benefits do they that are Effectually Called partake of in this life?*

A. They that are effectually called do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

(z) *Rom.* 8.30. Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified, them he also glorified. (a) *Eph.* 1.5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (b) 1 *Cor.* 1.30. Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, & sanctification, and redemption.

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his grace, through the redemption that is in Jesus Christ.

(c) *Rom.* 3.24, 25. Being justified freely by v.25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom* 4.6. Even as *David* also describeth the blessedness of the man unto whom God imputeth righteousness without works. v.7] Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. v.8] Blessed is the man to whom the Lord will not impute sin.

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(d) 2 Cor. 5. 19. To wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. v. 21] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (e) Rom. 5. 17. For if by one mans offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ. v. 18] Therefore, as by the offence of one, judgement came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. v. 19] As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. (f) Gal. 2. 16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified Phil 3. 9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. *What is Adoption?*

(g) 1 Joh. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. (b) Joh. 1. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. 8. 17. And if children, then heirs, heirs of God and joynt-heirs with Christ, if so be we suffer with him, that we may be also glorified together.

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the privileges of the Sons of God *b*.

Q. *What is Sanctification?*

(i) 2 Thes. 2. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth. (k) Eph. 4. 23. And be renewed in the Spirit of your mind. v. 24] And that ye put on the new man, which after God is created in righteousness and true holiness. (l) Rom. 6. 4. Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. v. 6] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are enabled more and more to die unto sin, and live unto righteousness *l*.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are assurance of

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of Gods love, peace of conſcience *m*, joy in the Holy Ghoſt *n*, encreaſe of grace *o*, and perſeverance therein to the end *p*.

(*m*) *Rom.* 5. 1, 2. 5. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. v. 2] By whom alſo we have accels by faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God. v. 5] And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the holy Ghoſt which is given unto us. (*n*) *Rom.* 14. 17. For the Kingdom of God is not meat and drink: but righteouſneſs and peace, and joy in the holy Ghoſt. (*o*) *Prov.* 4. 18. The path of the juſt, is a ſhining light, that ſhineth more and more unto the perfect day. (*p*) 1 *Joh.* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 *Pet.* 1. 5. Who are kept by the power of God, through faith unto ſalvation, ready to be revealed in the laſt times.

Q. *What benefits do believers receive from Chriſt at death?*

A. The ſouls of believers are at their death made perfect in holineſs *q*, and do immediately paſſe into glory *r*, and their bodies being ſtill united to Chriſt *ſ*, do reſt in their graves *t*, till the reſurrection *u*.

(*q*) *Heb.* 12. 23. To the general aſſembly and Church of the firſt-born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect. (*r*) 2 *Cor.* 5. 1. For we know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. v. 6] Therefore we are always confident, knowing that whileſt we are at home in the body, we are abſent from the Lord. v. 8] We are confident I ſay, and willing, rather to be abſent from the body, and to be preſent with the Lord. *Phil.* 1. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better. *Luk.* 23. 43. And Jeſus ſaid unto him, verily, I ſay unto thee, to day ſhalt thou be with me in paradiſe. (*ſ*) 1 *Theſſ.* 4. 14. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him. (*t*) *Iſa.* 57. 2. He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs. (*u*) *Job* 19. 26. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God. v. 27] Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me.

Q. *What benefit do believers receive from Chriſt at the reſurrection?*

A. At the reſurrection, believers being raiſed up in glory ***, ſhall be openly acknowledged, and acquitted in the day of judgement *x*, and made perfectly bleſſed in full enjoy-

(***) 1 *Cor.* 15. 43. It is ſown in diſhonour, it is raiſed in glory, it is ſown in weakneſs, it is raiſed in power. (*x*) *Mat.* 25. 23. His Lord ſaid unto him, well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. *Mat.* 10. 32. Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my father which is in heaven.

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(y) 1 Joh. 3. 2. ing of God y, to all eternity z.
Behold now
are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am also known. (z) 1 Thes. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord. v. 18] Wherefore comfort one another with these words.

Q. *What is the duty which God requireth of man?*

(a) Mic. 6. 8. He hath shewed thee, O man what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 Sam. 15. 22. And *Samuel* said, hath the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

A. The duty which God requireth of man, is obedience to his revealed will a.

Q. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law b.

(b) Rom. 2. 14. For when the Gentiles which have not the law, do by nature, the things contained in the law, these having not the law, are a law unto themselves. v. 15] Which shew the work of the law written in their hearts, their consciences also bearing witness, & their thoughts the mean while accusing or else excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those *things shall live by them.*

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments c.

(c) Deu. 10. 4. And he wrote on the Tables according to the first writing, the ten Commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Mat. 19. 17. And he said unto him, why callest thou me good, there is none good but one, that is God. but if thou wilt enter into life, keep the Commandments.

Q. *What is the sum of the Ten Commandments?*

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as our

our ſelves *d*.

(*d*) Mat. 22. 37 Jeſus ſaid unto him, thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. v. 38] This is the firſt and great commandment. v. 39] And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. v. 40] On theſe two Commandments hang all the law and the Prophets.

Q. *What is the preface to the ten Commandments?*

A. The preface to the ten Commandments is in theſe words [*I am the Lord thy God which have brought thee out of the land of Egypt, and out of the houſe of bondage e.*] (*e*) Exo. 20. 2.

Q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments *f*. (*f*) Luk. 1. 74. That he would grant unto us that we being delivered out of the hands of our enemies, might ſerve him without fear, v. 75] In holineſs and righteouſneſs before him all the dayes of our life. 1 Pet. 1. 15. But as he that hath called you, is holy, ſo be ye holy, in all manner of converſation. v. 16] Becauſe it is written, be ye holy for I am holy. v. 17] And if you call on the father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear. v. 18] For as much as ye know that ye were not redeemed with corruptible things as ſilver and gold from your vain converſation, received by tradition from your fathers v. 19] But with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot.

Q. *Which is the firſt Commandment?*

A. The firſt Commandment is [*Thou ſhalt have no other Gods before me g.*] (*g*) Exo. 20. 3.

Q. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know, and acknowledge God to be the only true God, and our God *b*, and to worſhip and glorifie him accordingly. (*b*) 1 Chr. 28. 9. And thou Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him he will be found of thee, but if thou forſake him, he will caſt thee off for ever. Deu. 26. 17. Thou haſt avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his ſtatutes, and his Commandments, and his judgements, and to hearken unto his voice.

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(i) *Mat.* 4. 10. dingly *i*.
Then saith Jesus unto him, Get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. *Psal.* 29. 2. Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness.

Q. *What is forbidden in the first Commandment?*

(k) *Psal.* 14. 1. The fool hath said in his heart there is no God, they are corrupt, they have done abominable works, there is none that doth good. (l) *Rom.* 1. 21. Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkned. (m) *Psa.* 81. 10. I am the Lord thy God which brought thee out of the land of Egypt, open thy mouth wide and I will fill it. v. 11. But my people would not hearken to my voice, and Israel would none of me. (n) *Rom.* 1. 25. Who changed the truth of God into a lie, and worshipped and served the creature more then the Creator, who is blessed for ever. *Amen.* v. 26.] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

A. The first Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worship and glory to any other which is due to him alone *n*.

Q. *What are we especially taught by these words* [before me] *in the first Commandment?*

A. These words, *before me*, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

(o) *Ezek.* 8. 5. to the end. *Psal.* 44. 20, 21. But if we have forgotten the name of our God, or stretched out our hands to a strange god; v. 21.] Shall not God search this out? for he knoweth the secrets of the heart;

Q. *Which is the second Commandment?*

A. The second Commandment is, [*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.* p.]

(p) *Exod.* 20. 4, 5, 6.

Q. *What*

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Q. *What is required in the second Commandment?*

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word *q*. (*q*) *Deut.* 32. 46 And he said unto them, Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe to do all the words of this Law. *Mat.* 28. 20. Teaching them to observe all things whatsoever I commanded you; and lo I am with you alway, even unto the end of the world. *Acts* 2. 42. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking bread, and in prayers.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images *r*, or any other way, not appointed in his word *s*. (*r*) *Deut.* 4. 15, 16, 17, 18, 19. v. 15. Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) v. 16. Lest ye corrupt your selves, and make you a graven Image, the similitude of any figure, the likeness of male and female. v. 17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flyeth in the air, v. 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water beneath the earth. v. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Stars, even all the host of heaven, thou shouldst be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. *Exod.* 32. 5–8. And when *Aaron* saw it, he built an Altar before it, and *Aaron* made proclamation, and said, To morrow is a feast to the Lord.—v. 8. They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. (*t*) *Deut.* 12. 31, 32. Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. v. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Q. *What are the Reasons annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment are, Gods soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worship ***. (*t*) *Psal.* 95. 2, 3, 6. Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. v. 3. For the Lord is a great God, and a great King above all gods. v. 6. O come let us worship and bow down, let us kneel before the Lord our maker. (*u*) *Psal.* 45. 11. So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him. (***) *Exod.* 34. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves. v. 14. For thou shalt worship no other god, for the Lord whose name is Jealous, is a jealous God.

Q. *Which is the third Commandment?*

A. The

A. The third Commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold* (x) *Exod. 20. 7. him guiltless that taketh his name in vain x.*

Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordi- (y) *Mat. 6. 9.* nances *b*, Word *c*, and Works *d*.

After this manner therefore pray ye; Our Father which art in heaven, hallowed be thy Name. *Deut. 28. 58.* If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayst fear this glorious and fearful name, *THE LORD THY GOD.* (z) *Psal. 68. 4.* Sing unto God, sing praises to his name, extol him that rideth upon the heavens by his name JAH, and rejoice before him. (a) *Rev. 15. 3, 4.* And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. v. 4.] Who shall not fear thee, O Lord, and glorifie thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgements are made manifest? (b) *Mal. 1. 11, 14.* For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto thy name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts. v. 14.] But cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. (c) *Psal. 138. 1, 2.* I will praise thee with my whole heart, before the gods will I sing praise unto thee. v. 2.] I will worship towards thy holy Temple, and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy word above all thy name. (d) *Job 36. 24.* Remember that thou magnifie his work, which men behold.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or (a) *Mal. 1. 6, 7.* abusing of any thing whereby God maketh himself known *e*.

e. 12. A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name? v. 7. Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? in that ye say, The Table of the Lord is contemptible. v. 12.] But ye have profaned it, in that ye say, the Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Chap. 2. v. 2. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart. Chap. 3. 14. Ye have said, it is vain to serve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts?

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, that

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that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

(*f*) 1 *Sam.* 2. 12—17.—22—24. Now the sons of Eli, were sons of Belial; they knew not the Lord—v. 17] Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord—v. 22] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation—v. 24] Nay, my sons, for it is no good report that I hear; ye make the Lords people to transgress. 1 *Sam.* 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not. *Deut.* 28. 58, 59. If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name, The Lord thy God, v. 59] Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy: six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattel, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it g.*]

(*g*) *Exod.* 20, 8, 9, 10, 11.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God, such set times as he hath appointed in his Word; expressly, one whole day in seven, to be a holy Sabbath unto the Lord *h*.

(*h*) *Deut* 5. 12, 13, 14. Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee, v. 13] Six dayes shalt thou labour, and do all thy work. v. 14] But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine asse, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou.

Q. *Which day of the seventh hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever since

(i) *Gen.* 2. 3. *since*, to continue to the end of the world, which is the Christian Sabbath *i*.

And on the seventh day

God ended his work which he had made: and he rested on the seventh from all his work which he made, v. 3] And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 *Cor.* 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. v. 2] Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Act.* 20. 7. And upon the first day of the Week, when the disciples came together to break bread, *Paul* preached unto them, ready to depart on the morrow, and continued his speech until midnight.

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified, by an holy resting all that day *k*, even from such worldly imployments and recreations, as are lawful on other dayes *l*, and spending the whole time in the publick and private exercises of Gods worship day to keep it *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

(k) *Exod.* 20. 8. —10. Remember the Sabbath day to keep it holy—v. 10. But the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou nor thy son, &c. (l) *Neh.* 13. 15, 16, 17, 18, 19.—21, 22. In those days saw I in *Judah*, some treading wine-presses on the sabbath day, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. v. 16] There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the Sabbath day, unto the children of Judah, and in Jerusalem. v. 17] Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? v. 18] Did not your fathers thus, and did not God bring all this upon us, and upon this City? Yet ye bring more wrath upon Israel, by profaning the Sabbath, v. 19] And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants I set at the gates, that there should be no burden brought in on the Sabbath day. v. 21] Then testified I against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. v. 22] And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath-day. Remember me, O my God, concerning this also, &c.—(m) *Luk.* 4. 16. And he came to Nazareth where he had been brought up, and as his custome was, he went into the Synagogue on the Sabbath day, and stood up for to read. *Acts* 20. 7. And upon the first day of the week, &c. *See letter* [i] *Psal.* 92. Title, A Psalm, or song for the Sabbath day. *Isa.* 66, 23. And it shall come to pass from one new Moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. (n) *Mat.* 12. from v. 1 to v. 13. At that time Jesus went on the Sabbath day through the corn, and his Disciples were an hungry, and began to pluck ears of corn and to eat. But when the Pharisees, &c.—v. 12] It is lawful to do well on the Sabbath dayes.

Q. *What are the sins forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careless performance of the duties requir-

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ed *o*, and the profaning the day by idleneſs *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary thoughts, words, or works about our worldly imployments or recreations *r*.

(o) Ezek. 22. 26. Her Prieſts have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and clean, and have hid their eyes from my Sabbaths, and I am profaned among them. *Amos* 8. 5. Saying, when will the New Moon be gone, that we may ſell corn, and the Sabbath that we may ſet forth wheat? making the Ephah ſmall, and the ſhekel great, and falſifying the balances by deceit. *Mal.* 1. 13. Ye ſaid alſo, Behold what a wearineſs is it! and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: Should I accept this of your hand, ſaith the Lord? *Act.* 20. 7—9. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul* Preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight—v. 9] And there ſat in a window a certain young man named *Eutychus*, being fallen into a deep ſleep; and as *Paul* was long Preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. (q) Ezek. 23. 38. Moreover, this they have done to me, They have defiled my Sanctuary in the ſame day, and have profaned my Sabbaths. (r) *Jer.* 17. 24, 25, 26. And it ſhall come to paſs if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein. v. 25] Then ſhall there enter into the gates of this City Kings and Princes, ſitting upon the throne of David, riding in chariots and on horſes, they and their Princes, the men of Judah and the inhabitants of Jeruſalem; and this City ſhall remain for ever. v. 26] And they ſhall come from the City of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the Plain, and from the mountains, and from the South, bringing burnt offerings and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. *Iſa.* 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words.

Q. *What are the Reaſons annexed to the fourth Commandment?*

A. The Reaſons annexed to the fourth Commandment are, Gods allowing us ſix dayes of the week for our own imployment *f*, his challenging a ſpecial property in the ſeventh, his own example, and his bleſſing the Sabbath day *t*.

(f) *Exod.* 20. 9. Six dayes ſhalt thou labour and do all thy work. (t) *Exod.* 20. 11. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath-day and hallowed it.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, [*Honour thy father and thy mother that thy dayes may be long upon the land which the Lord thy God giveth thee u*] (u) Exo. 20. 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors *, inferiors x, or equals y.

(*) *Eph.* 5.21. Submitting your selves one to another in the fear of God. (x) 1 *Pet.* 2.17. Honour all men. Love the brotherhood. Fear God. Honour the King. (y) *Rom.* 12.10. Be kindly affectioned one to another, with brotherly love in honour preferring one another.

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Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations z.

[z] *Mat.* 15.4. For God commanded, saying, Honour thy father and mother, and he that curseth father or mother, let him die the death. v. 5.] But ye say whosoever shall say to his father or his mother, it is a gift by whatsoever thou mightest be profited by me, v. 6.] And honour not his father or his mother, he shall be free, thus have ye made the Commandment of God of none effect by your traditions. *Ezek.* 34. 2, 3, 4. Son of man, prophecy against the shepherds of Israel; prophecy, and say unto them, Thus saith the Lord God unto the shepherds, wo be to the shepherds of Israel, that do feed themselves; should not the shepherds feed the flocks? v. 3.] Ye eat the fat, and cloath you with the wool, ye kill them that are fed; but ye feed not the flock. v. 4.] The diseased have ye not strengthned, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. *Rom.* 13.8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment a.

[a] *Deut.* 5.16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy dayes may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. *Eph.* 6.2, 3. Honour thy father and mother (which is the first Commandment with promise) v. 3.] That it may be well with thee, and thou mayst live long on the earth.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [*Thou shalt not Kill* b.]

[b] *Exod.* 20.13.

Q. What

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*.

(*c*) Eph. 5. 28, 29. So ought men to love their own wives as their own bodies. He that loveth his wife loveth himself. v. 29] For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church.] (*d*) 1 Kin. 18. 4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto *e*.

(*e*) Act. 16. 28. But Paul cried with a loud voice, saying, Do thy self no harm, for we are all here. Gen. 9. 6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

Q. Which is the seventh Commandment?

A. The seventh Commandment is [*Thou shalt not commit adultery f.*]

(*f*) Exo. 20. 14.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech and behaviour *g*.

(*g*) 1 Cor. 7. 2, 3. 5. 34. 36. Nevertheless to avoid fornication, let every man have his own wife, and every woman her own husband. v. 3] Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband—v. 5] Defraud ye not one the other, except it be with consent for a time, that ye may give, &c. v. 34] There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world how she may please her husband —v. 36] But if any man think that he behaveth himself uncomly towards his virgin, if she pass the flower of her age, and need so require, let him do what he will he sinneth not; let them marry. Col. 4. 6. Let your speech be alwayes with grace, seasoned with salt; that ye may know how ye ought to answer every man. 1 Pet. 3. 2. While they behold your chast conversation coupled with fear.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchast thoughts,

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(b) Mat. 15. 19. thoughts, words, and actions b. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies, Mat. 5. 28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Eph. 5. 3, 4. But fornication and all uncleanesse, or covetousnesse, let it not be once named amongst you, as becometh Saints. V. 4] Neither filthinesse, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Q. *Which is the eighth Commandment?*

(i) Exo. 20. 15. A. The eighth Commandment is [*Thou shalt not steal i.*]

Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth, and outward estate of our

(k) Ge. 30. 30. selves, and others k. For it was little which thou hadst before I came, and it is now encreased unto a multitude, and the Lord hath blessed thee since my coming, and now when shall I provide for my own house also? 1 Tim. 5 8. But if any provide not for his owe, and especially for those of his own house, he hath denied the faith, and is worse then a infidel. Lev. 25. 35. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea though he be a stranger or a sojourner, that he may live with thee. Deut. 22. 1, 2, 3, 4, 5. Thou shalt not see thy brothers ox, or his sheep go astray, and hide thy self from them; thou shalt in any case bring them back again to thy brother. V. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thy own house, and it shall be with thee untill thy brother seek after it, and thou shalt restore it to him again. v. 3] In like manner shalt thou do with his Ass, and so shalt thou do with his raiment, and with all lost things of thy brothers which he hath lost, and thou hast found; thou maiest not hide thy self. v. 4] Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thy self from them; thou shalt surely help him to lift them up again. v. 5] The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment; for all that do so are abomination unto the Lord thy God. Exo. 23. 4, 5. If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again. v. 5] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. Gen. 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and Joseph brought the money into Pharaohs house. v. 20] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

Q. *What is forbidden in the eighth Commandment?*

(l) Pro. 23. 20, 21. Be not amongst wine bibbers, amongst riotous eaters of flesh, v. 21. for the drunkard and the glutton shall come to poverty, and drowsinesse shall cloath a man with rags. Pro. 28. 19. He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough. Eph. 4 28. Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own, or our neighbours wealth, or outward estate l.

Q. *Which is the ninth Commandment?* A. The

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A. The ninth Commandment is, [*Thou ſhalt not bear falſe witneſs againſt thy neighbour m.*] (m) Exo 20.16.

Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own, and of our neighbours good names *o*, eſpecially in witneſs-bearing *p*. (n) Zech. 8 16. These are the things that ye ſhall do, ſpeak ye every man the truth to his neighbour, execute the judgement of truth and peace in your gates. (o) 3 Joh. v. 12. Demetrius had good report of all men, and of the truth it ſelf; yea and we alſo bear record, and ye know that our record is true. (p) Pro. 14. 5. A faithful witneſs will not lie, but a falſe witneſs will utter lies. V. 25. A true witneſs delivereth ſouls, but a deceitful witneſs ſpeaketh lies.

Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudicial to truth, or injurious to our own or our neighbours good name *q*. (q) 1 Sam. 17. 28. And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, why comeſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride and the naughtineſs of thy heart, for thou art come down that thou mighteſt ſee the battel. Lev. 19. 16. Thou *ſhalt not go up and down as a tale bearer* among thy people, neither ſhalt thou ſtand againſt the blood of thy neighbour, I am the Lord. Pſ. 15 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours r.*] (r) Exo. 20.17

Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition *ſ*, with a right and charitable frame (ſ) Heb. 13. 5. Let your converſation be without covetouſneſs, and be content with ſuch things as you have, for he hath ſaid, I will never leave thee nor forſake thee. 1 Tim. 6. 6. But godlineſs with contentment is great gain.

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(t) Job. 31. 29. of spirit toward our neighbour, and all that is his t.
If I rejoyced
at the destruction of him that hated me, or lift up my self when evil found him. Rom. 12. 15. Rejoyce with them that do rejoyce, and weep with them that weep. 1 Tim. 1. 5. Now the end of the Commandment, is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 1 Cor. 13. 4, 5, 6, 7. Charity suffereth long and is kind; charity envieth not, charity vaunteth not it self, is not puffed up. V. 5] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh not evil. V. 6] Rejoyceth not in iniquity, but rejoyceth in the truth; V 7] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good
(n) 1 Kin. 21. 4. of our neighbour *, and all inordinate motions and affections
And Ahab came into his house, to any thing that is his *x*.
heavy and displeased, because of the word which Naboth the Jezrelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esth. 5. 13. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. * Gal. 5. 26. Let us not be desireous of vain glory, provoking one another, envying one another. Jam 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. V. 16] For where envying and strife is, there is confusion and every evil work. (x) Rom. 7. 7. What shall we say then, is the Law sin? God forbid: nay, I had not known sin but by the law; for I had not known lust except the law had said, thou shalt not covet. V. 8] But sin taking occasion by the Commandment, wrought in me all manner of concupiscence, for without the law sin was dead. Rom. 13. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, & if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy self. Deu. 5. 21. Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, or man servant, or maid servant, his ox, or his ass, or anything that is thy neighbours.

Q. *Is any man able perfectly to keep the Commandments of God?*

(y) Ecc. 7. 20. A. No meer man since the fall, is able in in this life, perFor there is
fectly to keep the Commandments of God y, but doth daily not a just man
on earth that doth good and sinneth not. 1 Joh. 1. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us. V 10] If we say that we have not sinned, we make him a liar, and his word is not in us. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

break

break them in thought, word, and deed z.

(z) Gen. 6. 5. And God saw that the wickedneſs of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 8. 21. And the Lord ſmelled a ſweet ſavour, and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake, for the imagination of mans heart is evil from his youth; neither will I again ſmite any more every thing living, as I have done. Rom. 3 9. What then? are we better then they? no, in no wiſe, for we have before proved both Jews and Gentiles, that they are all under ſin—and ſo on to v. 21. Jam. 3. 2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body—and ſo on to v. 12.

Q. *Are all tranſgreſſions of the Law equally hainous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God then others a.

(a) Ezek. 8. 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, and thou ſhalt ſee greater abominations. v. 13] He ſaid alſo unto me, turn thee yet again, and thou ſhalt ſee greater abominations that they do. v. 15] Then ſaid he unto me, haſt thou ſeen this, O ſon of man, turn thee yet again, and thou ſhalt ſee greater abominations then theſe. 1 Joh. 5. 16. If any man ſee his brother ſin a ſin, which is not unto death, he ſhall ask, and he ſhall give him life; for them that ſin not unto death: there is a ſin unto death, I do not ſay that he ſhall pray for it. Pſal. 78. 17, 32, 56. And they ſinned yet more againſt him; by provoking the moſt High in the wilderneſs. v. 32] For all this they ſinned ſtill, and believed not for his wonderous works. v. 56] Yet they tempted and provoked the moſt High God; and kept not his teſtimonies.

Q. *What doth every ſin deſerve?*

A. Every ſin deſerveth Gods wrath, and curſe, both in this life, and that which is to come b.

(b) Eph. 5. 6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Gal. 3. 10. For as many as are of the works of the law are under the curſe; for it is written, curſed is every one that continueth not in all things which are written in the book of the law to do them. Lam. 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins. Mat. 25. 41. Then ſhall he alſo ſay unto them on the left hand, depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.

Q. *What doth God require of us that we may eſcape his wrath and curſe, due to us for ſin.*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, repentance unto

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(e) *Acts* 10. 27. life *e*, with the diligent use of all the outward means, where-
Testifying by Christ communicateth to us the benefits of Redempti-
both to the on *d*.
Jews, and also
to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (*d*) *Prov.* 2. 1—5. My son, if thou wilt receive my words, and hide my commandments with thee, &c. v. 5] Then shalt thou understand the fear of the Lord, and find the knowledge of God. *Chap.* 8. 33, 34, 35. Hear instruction, and be wise, and refuse it not; v 34] Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door. v. 35] but whoso findeth me, findeth life, and shall obtain favour of the Lord. *Isa.* 55. 3. Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of *David*.

Q. *What is Faith in Jesus Christ?*

(e) *Heb.* 10. 39. But we are not
Not we are not receive, and rest upon him alone for salvation as he is offered
of them who to us in the Gospel *f*.
draw back un-
to perdition, but of them that believe to the saving of the soul. (*f*) *Joh.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Isa.* 26. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. v. 4] Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. *Phil.* 3. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Gal.* 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

Q. *What is repentance unto life?*

(g) *Act.* 11. 18. When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.
A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour

(*b*) *Acts* 2. 37. Now when they heard this, they were pricked in their hearts, and said unto *Peter*, and to the rest of the Apostles, Men and brethren, what shall we do? v. 38] Then said *Peter* unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (*i*) *Joel* 2. 12. Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. *Jer.* 3. 22. Return ye backsliding children, and I will heal your backslidings; behold we come unto thee, for thou art the Lord our God. (*k*) *Jer.* 31. 18. I have surely heard Ephraim bemoaning himself thus, thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God. v. 19] Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Ezek.* 36. 31. Then shall ye remember your own evil ways, and your doings which were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations.

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endeavour after new obedience *l*.

(*l*) 2 Cor. 7. 11. For behold this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge, in all things you have approved your selves to be clear in this matter. *Isa.* 1. 16. Wash ye, make ye clean, put away the evil of your doings before mine eyes, cease to do evil. v. 17] Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Q. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and prayer, all which are made effectual to the Elect, for salvation *m*.

(*m*) *Mat.* 28. 19. Go ye therefore teach all nations, baptizing them, in the Name of the Father, and of the Son, and of the holy Ghost. v. 20] Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world, Amen. *Acts* 2. 42—46, 47. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. v. 46] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; v. 47] Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Q. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation *n*.

(*n*) *Neh.* 8. 8. So they read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading. 1 Cor. 14. 24. And if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, v. 25] And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth. *Acts* 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Psal.* 19. 8. The statutes of the Lord are right, rejoycing the heart, the commandment of the Lord is pure inlightning the eyes. *Acts* 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. *Rom.* 15. 4. For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. 2 *Tim.* 3. 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus, v. 16] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, &c. v. 17] That the man of God may be perfect, throughly furnished unto good works. *Rom.* 10. 14, 15, 16. How shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? v. 15] and how shall they preach except they be sent? &c. v. 16] For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

Q. *How is the Word to be read and heard, that it may become effectual to salvation?*

A. That the Word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*.

(o) *Pro.* 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. (p) 1 *Pet.* 2. 1. Wherefore laying aside all malice and all guile, and hypocrisies, and envies, evil speakings, v. 2] As new born babes desire the sincere milk of the word that ye may grow thereby. (q) *Psal.* 119. 18. Open thou mine eyes that I may behold wondrous things out of thy law. (r) *Heb.* 4. 2. For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixt with faith in them that heard it. 2 *Thes.* 2. 10. With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. (l) *Psal.* 119. 11. Thy word have I hid in my heart, that I might not sin against thee. (t) *Luke* 8. 15. But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Jam.* 1. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeding.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and the working of his Spirit in them that by faith receive them *.

(u) *Pet.* 3. 21. The like figure whereunto, even baptism, doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. *Mat.* 3. 11 I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire. 1 *Cor.* 3. 6, 7. I have planted, Apollo watered, but God gave the increase, v. 7] So then neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase. * 1 *Cor.* 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applied to believers *x*.

(x) *Gen.* 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee, v. 10] This is my covenant which you shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. *Exod.* 12. throughout. 1 *Cor.* 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, v. 26] For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

Q. *Which*

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Q. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are Baptiſme *y*, and the Lords Supper *z*.

(*y*) Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. (*z*) Mat. 26. 26, 27, 28. v. 26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my body. V. 27. And he took the cup and gave thanks, and gave it to them, ſaying, drink ye all of it. v. 28. For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament wherein the waſhing with Water, in the name of the Father, and of the Son, and of the Holy Ghoſt *a*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

(*a*) Mat. 28. 19. See in letter [*y*]. (*b*) Ro. 6. 4 *Therefore we are* buried with him by baptiſme into death, that like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life. Gal. 3. 27. For as many of you as have been Baptized into Chriſt, have put on Chriſt.

Q. *To whom is Baptiſme to be adminiſtred?*

A. Baptiſme is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *c*, but the infants of ſuch as are members of the viſible Church are to be baptized *d*.

(*c*) Act. 8. 36. And as they went on their way they came unto a certain water, and the Eunuch ſaid, ſee, here is water, what doth hinder me to be baptized? V. 37.] And Philip ſaid, if thou believeſt with all thine heart, thou maiſt, and he anſwered, I believe that Jeſus Chriſt is the Son of God. Act. 2. 38. Then Peter ſaid unto them, repent and be baptized every one of you, in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. (*d*) Act. 2. 38. See before V. 39.] For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. Gen. 17. 10. See in letter [*x*] Col. 2. 11, 12. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt. v. 12] Buried with him in Baptiſme, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. 1 Cor. 7. 14. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean, but now are they holy.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith

(e) 1 Co. 11. 23, 34, 35, 36. have received

faith, made partakers of his body and Blood, with all his benefits to their ſpiritual nouriſhment, and growth in grace e.

of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame night wherein he was betrayed, took bread; V. 24] And when he had given thanks, he brake it and ſaid, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25] After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me. V. 26] For as oft as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. 1 Cor. 10. 16. The Cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt? The bread which we break, is it not the Communion of the body of Chriſt?

Q. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledge to diſcern the Lords body f, of their faith to feed upon him g, of their repentance h, love i, and new obedience k, leſt coming unworthily, they eat and drink judgement to themſelves l.

(f) 1 Co. 11. 28, 29. But let a man examine himſelf, and ſo let him eat of

that Bread, and drink of that Cup. V. 29] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body: (g) 2 Cor. 13. 5. Examine your ſelves whether ye be in the faith, prove your own ſelves, know you not that Jeſus Chriſt is in you, except ye be reprobates? (h) 1 Cor. 11. 31. For if we would judge our ſelves, we ſhould not be judged. (i) 1 Cor. 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the Blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? V. 17] For we being many are one bread, and one body, for we are all partakers of that one bread. (k) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened: for even Chriſt our Paſſeover is ſacrificed for us. V. 8] Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice, and wickedneſs, but with the unleavened bread, of ſincerity and truth. (l) 1 Cor. 11. 28, 29. See in letter [f]

Q. *What is Prayer?*

(m) Pſ. 62. 8. Truſt in him, at all times ye people; pour out your hearts

A. Prayer is an offering up of our deſires unto God m, for things agreeable to his will n, in the Name of Chriſt o, with confeſſion of our ſins p, and thankful acknowledgement of his mercies q.

before him: God is a refuge for us. Selah. (n) 1 Joh. 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. (o) Joh. 16. 23. And in that day he ſhall aſk me nothing, verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the father in my name, he will give it you. (p) Pſal. 32. 5, 6. I acknowledged my ſins unto thee, and mine iniquity have I not hid; I ſaid, I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin. Selah. V. 6] For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters they ſhall come nigh unto him. Dan. 9. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him, and to them that keep his commandments. (q) Phi. 4. 6. Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God,

Q. *What*

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Q. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in Prayer (r), but the special rule of direction is, that form of Prayer, which Christ taught his Disciples, commonly called the *Lords Prayer* (s).

(r) 1 Joh. 5. 14. And this is the confidence that we have in him, that if we ask any thing, according to his will, he heareth us. (s) Mat. 6. 9, 10, 11, 12, 13. After this manner therefore pray ye, Our father, &c.—Luk. 11. 2. And he said unto them, When ye pray, say, Our father, &c.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [*Our Father which art in heaven* t,] teacheth us, to draw near to God with all holy reverence and confidence, as children to a father ready to help us (u), and that we should pray with and for others *.

(t) Mat. 6. 9. (u) Rom. 8. 15. For we have not received the Spirit of bondage again to fear, but we have received the Spirit of Adoption, whereby we cry, *Abba, Father.* Luk. 11. 13. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? (*) Act. 12. 5. Peter therefore was kept in Prison, but prayer was made without ceasing of the Church unto God for him. 1 Tim. 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, &c. [giving of thanks be made for all men. v. 2] For Kings, and for all that are in authority, &c.

Q. *What do we pray for in the first Petition?*

A. In the first petition, [which is, *Hallowed be thy name* x] we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z.

(x) Mat. 6. 9. (y) Ps. 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. v. 3] Let the people praise thee, O God, let all the people praise thee. (z) Psa. 83. throughout.

Q. *What do we pray for in the second Petition?*

A. In the second Petition, [which is, *Thy Kingdom come* a,] we pray that Satans Kingdom may be destroyed b, and that the Kingdom of Grace might be advanced c, our selves and others brought into it, and kept in

(a) Mat. 6. 10. (b) Ps. 68. 1.—18. Let God arise, let his enemies be scatred; let them also that hate him flee before him.—v. 18] Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. (c) Rev. 12. 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. v. 11] And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

to

[d] 2 Thes 3.1. It (d), and that the Kingdom of glory may be hastened (e). Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Rom. 10.1. Brethren, my hearts desire and prayer to God for Israel is, That they might be saved. Joh. 17.9. — 20. I pray for them, I pray not for the world, but for them that thou hast given me, for they are thine. — v. 20.] Neither pray I for these alone, but for them also which shall believe on me through their word. [e] Rev. 22.20. He which testifieth these things saith, surely I come quickly, Amen, even so, come Lord Jesus.

Q. *What do we pray for in the third Petition?*

(f) Mat. 6.10. A. In the third petition, (which is, *Thy will be done on earth as it is in heaven f*,) We pray, that God would make us able and willing to know, obey, and submit to his will in all things *g*, as the Angels do in heaven *h*.

(g) Psalm. 67. throughout. Ps. 119.39. Incline my heart unto thy testimonies, and not to covetousness. Mat. 26 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. 2 Sam. 15. 25. And the King said unto Zadok, carry back the Ark of God into the city, If I shall find favour in the eyes of the Lord, he will bring me again and shew me both it and his habitation? — Job. 1. 21. And said, Naked came I out of my mothers womb, and naked shall I return thither, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. (h) Ps. 103. 20, 21. Bless the Lord ye his Angels that excel in strength, and do his commandments, hearkning unto the voice of his word. v. 21.] Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

Q. *What do we pray for in the fourth Petition?*

(i) Mat. 6.11 A. In the fourth Petition, (which is, *Give us this day our daily bread i*,) we pray that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

(k) Pr. 30.8,9. Remove far from me vanity and lies, give me neither poverty, nor riches; feed me with food convenient for me, v. 9.] Lest I be full, and deny thee, and say, who is the Lord? and lest I be poor, and steal, and take the name of my God in vain. Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on. 1 Tim. 4,5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. v. 5.] For it is sanctified, by the word of God, and prayer.

Q. *What do we pray for in the fifth Petition?*

(l) Mat. 6.12. A. In the fifth Petition, which is, (*and forgive us our debts as we forgive our debtors l*,) we pray that God for Christs sake

(m) Ps. 51.1,2, 7,9 Have mercy upon me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. v. 2.] Wash me throughly from mine iniquity, and cleanse me from my sin. v. 7.] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter then snow. v. 9.] Hide thy face from my sins, and blot out all mine iniquities. Dan. 9. 17, 18, 19. Now therefore our God hear thou the prayer of thy servant, and his supplication. v. 19.] O Lord hear, O Lord forgive, for thine own sake. (n) Luk 11. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Mat. 18. 35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

would freely pardon all our sins *m*, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*.

Q. What

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition [which is, *And lead us not into temptation, but deliver us from evil o,*] we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

(o) *Mat.* 6.13.

(p) *Mat.* 26. 41. Watch and pray that ye enter not into temptation, the Spirit indeed is willing, but the flesh is weak.

(q) 2 *Cor.* 12.8. For this thing I besought the Lord thrice, that it might depart from me.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, [which is, *For thine is the kingdom, the power, and the glory for ever, Amen r,*] teacheth us to take our incouragement in prayer from God only *s*, and in our prayers to praise him, ascribing Kingdom, power and glory to him *t*: And in testimony of our desire and assurance to be heard, we say, *Amen u*.

(r) *Mat.* 6. 13.

(s) *Dan.* 9. 4—7, 8, 9.—16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God keeping the Covenant and mercy to them that love him and keep his Commandments.—v. 7] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of *Judah* and to the inhabitants of Jerusalem, and unto all Israel, that are neer and that are far off, thorow all the countries whether thou hast driven them, because of their trespass, that they have trespassed against thee. v. 8] O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v. 9] To the Lord our God belongs mercies, and forgivennesses, though we have rebelled against him—v. 16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. v. 17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v. 18] O my God, incline thine ear, and hear, open thine eyes and behold our desolation, and the City that is called by thy Name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. v. 19] O Lord, hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God, for thy City and thy people are called by thy Name.

(t) 1 *Chr.* 29. 10, 11, 12, 13. Wherefore *David* blessed the Lord before all the Congregation, and *David* said, Blessed be thou, Lord God of Israel, our Father for ever. v. 11] Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all. v. 12] Both riches and honours come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. v. 13] Now therefore, our God, we thank thee, and praise thy glorious name. (u) 1 *Cor.* 14. 16. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks? seeing he understandeth not what thou sayest? *Rev.* 22. 20, 21. He which testifieth these things, saith, Surely I come quickly. *Amen.* Even so, come Lord Jesus. v. 21] The grace of our Lord Jesus Christ be with you all. *AMEN.*

The Ten Commandments.

Exodus XX.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the LORD thy God in vain. For the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six dayes shalt thou labor and do all thy work; but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six dayes the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

FINIS.

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The Lord's Prayer.

Matth. 6.

OUr Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever, Amen.

The Creed.

I Believe *in God the Father Almighty maker of heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead and buried: he descended into hell*, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholick Church, the Communion of Saints, the forgivenness of sins, the resurrection of the body, and the life everlasting,* Amen.

* *i. e.* Continued in the state of the dead, and under the power of death till the third day.

SO much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence in it self: to the end the Learner may further improve it upon all occasions, for his encrease in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine compriſed in that Abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

Cornelius Burges Prolocutor pro tempore.
Henry Roborough Scriba.
Adoniram Byfield Scriba.

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